

Scientific Studies in Rome.



certain "Praelatus" recently wrote an article in the *Independent* in which he scoffs at the "methods of scientific study" in Rome.

If the learned (?) writer had chosen a "scientific method" to prove his assertions, he would have given some facts. "Quod gratis asseritur, impune negatur," say the Scholastics.

Science has grown up with the ages in the City of the Popes, who have always fostered true learning. In no city, therefore, would it be easier to instil into the minds of the students love of science. And is this not the principal task of a professor?

Moreover, if we judge the Roman universities by their professors, whose scientific productiveness excites admiration, we must come to the conclusion that Rome is "the centre of learning," as a Protestant savant expresses it. There flourished professors like Franzelin and Satolli in dogmatic theology, Gury and Ballerini in moral theology, Cavagnis and Santi in Canon Law, Gennochi in Sacred Scripture, and Palmieri and Zigliara in philosophy. There have been professors of archæology like the immortal De Rossi, and there are church historians like H. Denifle (sub-archivist of the Holy See) and Dr. L. Pastor (Director of the Austrian Institute for Historical Research.)

Several other names could be given, but the few mentioned no doubt represent brilliant stars in the firmament of Catholic science.

The famous Freiherr von Stein was once asked if the methods of study in Rome were truly "scientific." The witty, pithy answer was: "Ach was, der ganze Mensch wird dort gehoben." The learned Dr. F. Hettinger was of the same opinion (*Aus Welt und Kirche*, I. p. 30). And Msgr. Gerbet writes: "L'étude de Rome dans Rome fait pénétrer jusqu'aux sources vives du Christianisme. Elle rafraîchit tous les bons sentiments du cœur et, dans ce siècle des tempêtes, elle répand une merveilleuse sérénité dans l'âme." And Cardinal Wiseman calls Rome "the city of the soul" (*Recollections of the Last Four Popes*.)

Every Catholic and especially every priest who has been so fortunate as to follow the course of studies in a Roman university, will proudly repeat the words of Horace: "Romae nutrir mihi contingit atque doceri."

Besides the five Catholic universities there are in Rome at the present time twenty-four national institutions of learning, in-

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cluding the American College. Belgium and Holland will soon round the number. Professors of both countries, as Dr. Cauchie of Louvain, Dr. Blak of Leyden, and others are using their influence to found a Holland-Belgian college in Rome, "la capitale des études historiques" (Dr. Cauchie, *Mission aux Archives Vaticanes*, p. 95).

Notwithstanding the *Independent's* prejudiced "Praelatus," whoever he may be, America and Europe join in the mediæval song :

"O Roma nobilis, orbis et domina,
Cunctarum urbium excellentissima,
Roseo martyrum sanguine rubea
Albis et virginum liliis candida,
Salutem dicimus Tibi per omnia,
Te benedicimus. Salve per saecula." *)

*) This hymn was composed in the tenth century (*Historisches Jahrbuch*, 1898, p. 251.)

Msgr. O'Gorman's Version of the Taft Negotiations.

THE REVIEW has recorded various views of the Taft Commission to the Vatican and what it accomplished, among others that of Governor Taft himself. Now we find in the September issue of *La Cruz*, of Madrid, a characteristic interview of *M. Cortès*, editor of *La Papauté et les peuples*, with Msgr. O'Gorman. *M. Cortès* assures us that it was carefully dictated by the Bishop of Sioux Falls and revised and approved by him.

"All know," said Bishop O'Gorman, "that the day following the Treaty of Paris, which ended the war between the United States and Spain, and by virtue of which the islands of Cuba (?), Porto Rico, and the Philippines passed from Spanish to North-American rule, the United States were face to face with the Filipino revolution, which had been undertaken to throw off the Spanish yoke and was continued to obtain their independence against the United States, in whose hands the fate of war had placed the islands.

The Sovereign Pontiff, Leo XIII., always solicitous for the welfare of nations, had sent Msgr. Chapelle, Archbishop of New Orleans, to the Philippines. No one learned the result of his

mission, but I believe I am not far off when I assert that probably Msgr. Chapelle was sent there *ad referendum*, to report on the religious situation in the islands.

Somewhat later, in June of the following year, His Eminence Cardinal Rampolla, in the name of the Holy Father, addressed a letter to Msgr. Ireland, asking him to see if some means could be found to come to an understanding with the United States government for the pacification of the Philippines. That letter of His Eminence crossed one which the Archbishop of St. Paul had addressed in the name of the American government to the Holy See, asking that the question be taken up by the Vatican.

In the month of August, Monsignori Ireland and O'Gorman, both personally acquainted with the President of the Republic, Mr. McKinley, and the Secretary of War, Mr. Root, went to Washington for the purpose of moving the government to send some one to Rome to begin the negotiations. For that purpose we had various interviews with the persons mentioned, but as Mr. Taft, Governor of the islands, for reasons of health, was soon to return to the United States, it was agreed to await his return before making a decision. Shortly afterwards came the assassination of President McKinley, which obliged us to begin the negotiations anew with his successor, President Roosevelt.

Last March, by virtue of an agreement between the President of the Republic, the Secretary of War, the Governor of the Philippines, and Monsignori Ireland and O'Gorman, it was resolved to send a diplomatic commission to Rome, consisting of said Governor; a lay adviser, Mr. Smith, member of the Supreme Court at Manila, a Catholic; an ecclesiastical adviser, Msgr. O'Gorman; and a secretary, selected from the army staff, Major Porter. This commission arrived at Rome towards the end of May, and on June 18th, succeeded in making an agreement with the Vatican on the diverse questions involved in the Philippines.

First question.—The United States will purchase the landed estates of the Augustinians, the Dominicans, and the Recolets or Discalced Augustinians. To understand well the end which the United States had in view by proposing to buy this property, you must know that said orders, either by purchase, legacies, donations, or other titles, had become masters of an extraordinary power. Their estate may be estimated at 350,000 hectares of land, leased to a great extent to laboring people, since no less than 60,000 people live from the proceeds of these lands. From the beginning of the insurrection many lessees claimed the property-title of these lands and refused to pay rent. Hence, undoubtedly, at present, when peace is nearly assured, should the friars, as by right they are entitled to, have recourse to the courts to demand

rent or to again obtain possession of their property, the government would have to lend them its assistance, because the right of the friars to said lands, as Governor Taft says, is, from a legal standpoint, indisputable to such a degree that there is perhaps no better title than theirs in the whole Archipelago. Hence, to avoid new conflicts and to put an end to this state of affairs, the government is willing to buy said land at a reasonable price from the religious orders, to recover the rent or sell it in small tracts. The Holy See has thought it proper to accede to the demand and has promised to lend its aid in inducing the religious orders to sell their lands.

Second question.—Under the Spanish régime, the relations of Church and State were so intimate that the ecclesiastical authority asked no permission from the State to occupy land for the erection of churches and convents, so that many churches and religious houses were built on ground now ceded by the Treaty of Paris to the United States government. In all such cases, if the legal title belong to the government, the real title is vested in the Catholic parishes, and according to Canon Law the government ought to cede them to the bishops for the benefit of the parishes. Therefore, the United States wish to cede them to the Church, who is the real proprietress. The Holy See has accepted this offer.

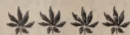
Third question.—Since Spain became the mistress of the Philippines, i. e., since the reign of Philip II., for whom the islands were named, the three above-mentioned religious orders, to whom must be added that of the Franciscans, have made themselves worthy, as Governor Taft says, 'of much praise by their labors for the Christianization of the islands and the introduction of all the civilization that exists there.' Thanks to the efforts of these religious, 7,000,000 of the 9,000,000 people now living in the Archipelago, belong to the Catholic religion. Hence the cordial relations existing between the Church and the State, so that under the past administration many charitable and benevolent institutions of civil origin were generally administered by religious persons, while others, of ecclesiastical origin, were administered by the Crown. Hence also the difficulty to decide to whom the said establishments really belong. The United States ask that each case be examined on its merits and that each institution after mature deliberation be returned to its proper owner. The Holy See has likewise accepted this suggestion.

To come to a proper decision on these diverse questions, the commission had to cope with two propositions, one from the Holy See, the other from the United States government. The Holy See proposed to leave their solution to an Apostolic Delegate and

the Governor of the Philippines, who, being both on the spot, could easily perceive the merits of each case. The United States proposed a court of arbitration, consisting of two members to be selected by the United States, two others by the Holy See, and a fifth by both parties, to decide those questions on which the four others could not agree. After an amicable discussion of the two proposals, that of the Vatican was accepted.

The reasons that moved the commission to accept the proposal of the Vatican, deserve to be known. The commission was led to that decision because, in its opinion, it offered a better guarantee for the liberty of the Holy See, which might be restricted by a court of arbitration, all the more as in many cases both ecclesiastical and economic questions have to be decided. This fact constitutes a magnificent lesson in delicacy, given by the United States to other governments, as to the respect due to the rights of the Holy See. Hence it is not strange that in the farewell audience of the diplomatic commission, the Sovereign Pontiff manifested his deep satisfaction over the happy result of their labors. That satisfaction became still more decided when the Governor of the Philippines, before the Sovereign Pontiff, indignantly uttered his protest against the campaign of lies and false despatches with which a certain press had tried to obstruct the course of negotiations, attributing to him words and purposes which he had never uttered or entertained. The Sovereign Pontiff hastened to reply to the Governor's protestation with visible bitterness: 'It is not disagreeable to us that you, too, should have had a chance to feel the hard lot to which we have been reduced. Thus you can tell your government that we are not even respected in religious matters—the sphere in which our negotiations have been carried on.' ”

Such, substantially, is the interview of Msgr. O'Gorman with *M. Cortès*, as given by *La Cruz*. We reprint it for what it is worth, having corrected or eliminated naught but a few phrases which we knew to be inaccurate, such as "Secretary of State and War, Root," "General Taft," etc. In these little things of journalistic detail the French and Spanish newspapers are just as slovenly as our American secular and, with but very few exceptions, eke our Catholic weekly press.



Can the Pope Designate His Own Successor?

By W. F. G.



few years ago the European press devoted no little space to the report that Leo XIII. had just delivered into the hands of the Sacred College his official last will and testament. It was confidently reported that the Pontiff had not only reiterated and recommended the maxims of public policy which he had followed in his administration, but that he had also made some new provisions for his succession. Just what these "new provisions" were, was never stated; but we were assured that they were altogether novel and exceptional. Some of "the knowing ones" broadly hinted that the Pope had even designated his successor. This report has been revived in some quarters of the Catholic world during the present year, and several Italian papers have endeavored to send it on its rounds again. Skeptical as the theological world might well be as to the truth of the report, it could not but turn its attention again to the old controversy, so long left untouched: "whether the Pope can validly designate his own successor." This question, although a very interesting and a very practical one, appears to be one of the many upon which the last word will not be spoken in our day. A brief sketch of the controversy may not, however, prove altogether uninteresting or useless.

This question was at first treated only by the canonists. The Scholastic dogmaticians of the Middle Ages were wont to pass over the subject altogether, or to dismiss it quite summarily. And justly, too, we think, for whatever the claims of the dogmatic theologian to treat of the Pope's rights and powers, it certainly belongs to the canonist to treat of the mode of his assumption into office.

In more modern times the question was long left untouched. Some of the best canonists of the last two centuries do not treat of it at all. Others admit a certain kind of designation, which is rather equivalent to recommendation. But the majority simply deny that the Pope has the right to designate his own successor.

But since the year 1883 the preponderance of authority, both intrinsic and extrinsic, appears to be largely on the side of the affirmative opinion. So widely indeed has this opinion begun to prevail that it is not difficult to forecast what, a century hence, will be the consensus of opinion on the subject.

Before entering upon a discussion of the question itself, it may prove helpful to a better understanding of this branch of Church

discipline to cast a cursory glance at the varying history of papal elections in the past.

I.

That St. Peter was constituted the Vicar of Christ upon earth by our Lord Himself, is an unquestioned fact. Some, indeed, have maintained that this appointment by Christ was a mere nomination, and that St. Peter was after our Lord's ascension accepted as Primate of the Universal Church by the Apostolic College.

There may be a difference in name here, but no one will deny that St. Peter held his office in sole virtue of appointment by Christ. There could have been no question whatsoever among the Apostles about an election properly so called. Likewise it is admitted by all the early Fathers that St. Peter chose his own successor, who is commonly believed to have been Clement. Here again some have maintained that Clement was merely proposed, recommended, by St. Peter, but that he was really elected by the clergy of the City of Rome.

But it is more likely that St. Peter, having been appointed himself immediately by Christ, meant also to designate or appoint his own successor, if he proposed one at all.

After the designation of Clement by Peter there is no doubt that the successors of Peter were elected by the Senate, composed of 24 priests and deacons of Rome, and established by St. Peter himself to be the advisors and consultors of the universal bishop.

But from the time of St. Sylvester, when the Church began to possess temporal goods and power and when also dissensions began to prevail in the Senate of Rome, the remainder of the clergy of the City as well as the laity "*ad praesentiam*" were admitted to the election, though only to enlist their support of the choice which should be made by the Senate.

In the course of time the dissensions in the Senate assumed such proportions that serious danger of tumults and riots impeded the free election of a pope. Then it was that the emperors began to take a part, in the interest of public peace and safety. There is not the slightest trace, however, of their having presumed to exercise the right of suffrage or even of confirmation after the election.

They did employ their authority to procure a free election and to sustain the choice which had been made by the Senate. Long afterward it was pretended, indeed, that Adrian I. had conceded to the emperors in the person of Charlemagne the right of an active voice in papal elections, but this claim has been shown, beyond question, to be fictitious and false. The confirmation of the

emperors was indeed most desirable, for it certainly added much external strength to the Senate's choice of a pope.

Dissensions in the Senate and tumults among the people on the occasion of elections continued to occur. The Senate would not always elect the person whom the remainder of the clergy and the laity wanted; and the emperors themselves sometimes insisted unduly on the election of one of their own favorites. To prevent these disorders, Alexander III. decreed in a general council, that none but the cardinals should take any part whatsoever in the papal election, and that their two-thirds vote should determine their choice. These provisions were confirmed and amplified by Gregory I., who prescribed the form of election practically as we have it to-day.

II.

From all this it appears that the ordinary, regular mode of placing a successor in the chair of St. Peter, has been by way of election.

This mode, coming down to us as it does from the first centuries, is, no doubt, Apostolic in its origin, and it is not unlikely that it was recommended by Christ Himself as the ordinary, regular mode of filling the see of Rome. But granting all this, may not this ordinary mode be set aside, in extraordinary circumstances, and another adopted, which might insure, in a particular case, possibly greater good to the Church? In other words, may not the chair of Peter be filled in another way, say, by designation, whenever the regular mode should not be deemed desirable? As was stated in the beginning, the answer to be given to this question has been warmly debated for centuries, and it is only in the last twenty years that anything like a consensus of opinion could be claimed by either side. But since 1883, the affirmative opinion seems to prevail, both in its weight of intrinsic evidence, and in its number of adherents.

Designation, in the sense here taken, signifies virtually appointment. A competent authority names with a binding force in law a certain person for an office which is to become vacant later.

This designation gives to such a person at once a "*jus ad rem*," which, the moment the office is vacant, becomes *jus in re*. Applying this definition of designation to the question under consideration, it means that the pope has the power to suspend, for a particular case, the cardinals' right of electing his successor: himself appointing one who must be acknowledged in law.

The person thus designated receives *eo ipso*, a "*jus ad sedem apostolicam*" and at the moment of the designating pope's death

becomes his successor in office. The supporters of the right of designation do not advocate it as the regular and ordinary mode of filling the Apostolic See, but restrict its employment to extraordinary circumstances when a palpably greater good would follow from the use of this mode rather than of election. They grant also that a pope can neither validly prescribe designation as a regular mode, nor follow it as such. But they do maintain that in a particular case, under extraordinary circumstances, for a just reason, any pope may suspend the cardinals' right of electing his successor and may designate one himself. Suarez would limit this right to the case of extreme necessity. But it would seem that, if allowed at all, it must be allowed whenever there is question of securing to the Church a palpably greater good, since the pope has been constituted not only "*in conservationem*," but also "*in aedificationem ecclesiae*."

[To be continued.]

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Koslowski Schism and the Question of a Polish Bishop.—A reader in far-off Maine writes to THE REVIEW:

"I have just been startled by the news read in some papers that 80,000 Poles are seeking to join the Episcopal Church, in Chicago, under the leadership of their dissident Bishop Koslowski! Is that news correct? What is the meaning of it? What is the explanation? If it is true, is it not an awful calamity in the American Catholic Church? Will you not, please, give the readers of THE REVIEW some information and comment about that portentous event?"

It is true that Koslowski, the excommunicated "Bishop" of the schismatic Poles at Chicago, has applied for admission into the Episcopalian sect. How many of his misguided adherents will follow him, in case he should be admitted, is a matter of conjecture, as, indeed, is the real number of his followers. We are quite sure it does not amount to 80,000. From our knowledge of the case we believe that 20,000 would be too high an estimate, though one of our clerical friends in Chicago thinks there are at least 30,000. At any rate, the number is large enough to constitute this schism an "awful calamity." The true history of the "Independent" movement has never been written. There are those who believe that many of the dissidents never were practical Catholics. Others are satisfied the schism could have been averted if the ecclesiastical authorities had combined firmness

with mildness and generosity. These are individual opinions, impossible of either verification or disproof so long as the beginnings of the trouble remain obscure.

The Chicago schism has served as a strong argument for those who advocate the appointment of Polish bishops for this country. We notice Father Kruszka has again opened the discussion of this ever burning topic in No. 3616 of the *Freeman's Journal*. He says among other things :

"Although the Most Rev. Archbishop Katzer of Milwaukee did not succeed in Rome at present in getting a Polish bishop, nevertheless the Polish bishop's cause looks very promising. The movement finds every day more friends, even among the American prelates. Not only Archbishop Katzer, but also Bishops Muldoon of Chicago, Spalding of Peoria, and many others, are sympathizing with our movement. It is not from merely national motives that we Poles want a Polish-speaking bishop, but it is chiefly from truly Catholic principles. Both reason and faith demand a Polish-speaking bishop for Polish-speaking people. If we do not know nor understand one another's language, we are certainly strangers of 'barbarians' one to another. Hence it happened that American prelates called the Polish people a barbarian people (foreigners); and vice versa, the Polish people called the American prelates barbarians or strangers. And this happened quite naturally—and quite in accordance with what St. Paul says : 'If, then, I know not the power of the voice, I shall be to him, to whom I speak, a barbarian, and he that speaketh a barbarian to me' (I. Cor. 14, 11). Accordingly a bishop not knowing the Polish language is to the Polish-speaking congregation not their own bishop, but a stranger, a foreigner, a barbarian, and vice versa. That such 'strange' relations between the bishop and the people can not bring good results for the faith, that they are not edifying but ruining the Church, is self-evident. This is proved also abundantly by the so-called Independent movement and other misunderstandings between the American prelates and the Polish-speaking Catholics."

We have never been able to make out clearly whether the promoters of this movement for a Polish-speaking bishop want one Polish bishop with jurisdiction over all the Poles throughout the country, or whether they simply desire representation in the hierarchy by having a Polish priest appointed to some vacant see. The former plan, which was a decade or so ago, falsely attributed to the Germans with respect to their nationality, is chimerical and infeasible. The latter has our hearty approval, if the Poles have influence enough in any diocese where they are numerous, to push the claims of their candidate. But we fear they expect too much from it. If a Polish bishop were appointed to the see of Green Bay or Detroit or Cleveland or some other diocese where the Poles form a very large percentage, perhaps the majority, of the Catholic population, the fact of their having a representative in the hierarchy would indeed benefit Polish Catholics all over the country by inspiring them with more confidence ; if the Polish bishop would be an able and a prudent man, he would doubtless also be in a position to advance the true interests of his countrymen even outside the limits of his own jurisdiction. But he could

not possibly, even if his fellow-bishops permitted it, visit all the Polish congregations, in the country and speak to the people in their own tongue, whenever they had a cornerstone to lay or a class ready for confirmation.

It will be well for all concerned to realize fully the situation and to beware of exaggerated demands or expectations. The Poles are growing to be a numerous element in the American Catholic Church. It would be well for them and for religious interests in general if they had one or several representatives in the American hierarchy. The only way this can be brought about under present conditions, is to get some existing see filled with a worthy Polish priest. This the Poles may succeed in doing by concentrating their numbers and power in some diocese where they are already strong, so that when occasion offers, they can present a terna of Polish candidates to the Propaganda, and meanwhile using their influence at Rome to convince the Propaganda and the Holy Father of the justice and wisdom of their demands. Then we may have in the near future a Polish bishop ruling over some Eastern or Western see; but whether he will be able to prevent apostasy or to nip a schism in the bud in some far-away diocese, outside of his jurisdiction, with an ordinary whom his fellow-countrymen consider a "barbarian" and who perhaps persists in lending a deaf ear even to legitimate petitions, is a question we would not undertake to answer in the affirmative.

For the rest, we believe that this phase, too, of the manysided and vexatious nationality question will gradually settle itself. Polish immigration will not continue forever, and the young Poles now growing up in America are learning to speak English like a second mother-tongue; in fact among the Poles as well as among the various other non-English-speaking nationalities, especially in our large cities, English is gradually taking the place of the parental idiom. The next generation of Poles, like the next generation of Germans, French-Canadians, Italians, etc., will practically be an English-speaking one, while the following generation will probably preserve but few vestiges of the ancestral speech.

EDUCATION.

President Eliot on the Public Schools.—The more people of intelligence familiarize themselves with the workings of the American public school system, the less they seem to like it. Witness the remarks of President Eliot of Harvard before the Connecticut State Teachers' Association at their last annual meeting, as reported by the daily press. He said among other things: "The attempt to teach abstinence through the medium of the public schools has been an injury to the teachings of science, inasmuch as ideas concerning the effects of alcohol were taught, which could not be proven true." In other words, in this "model" school system the scholars were deliberately "instructed" to believe things "which were not true." Valuable instruction, indeed.

Then again, "it is a reproach to popular education that the gravest crimes of violence are committed in great number all over the United States by individuals and mobs with a large measure

of impunity." A very true but fearful indictment of the whole nation.

"Americans are curiously subject to medical delusions." And not medical alone, but spiritual as well, as shown by the many believers in Spiritism, faithcure, Christian Science, and other fads, too numerous to mention.

President Eliot winds up with the statement, "that the results of American education have hitherto fallen far short of the hopes and expectations of its founders and advocates." To all of which the Catholic public will most heartily agree and hope that in course of time Americans will learn to distinguish between "Bildung" and "Erziehung," as the Germans have it. The American school may furnish a certain grade of "Bildung," or education, but without the proper forming of character at the same time, expressed in German by "Erziehung," the results will always be disappointing. A proper moral training is out of the question in our public schools, as at present conducted; this is only possible by the Christian school, and the sooner the American public understand that principle, as illustrated by the Catholic schools in this country, the better.

LITERATURE.

An Index to the Works of Cardinal Newman.—We are pleased to learn, by way of the *Sacred Heart Review* (No. 16) from the *Athenæum*, that the Rev. Herbert Lucas, S. J., is preparing an exhaustive index to the works of Cardinal Newman. "Such an index," declares our esteemed Boston confrère, "will be of great value to students and writers, whether Catholic or Protestant."

And it will no doubt help to increase the sale of Cardinal Newman's books, which are all too little read by Catholics. We personally know at least two Catholics who will add to their now very incomplete collection of the great Cardinal's writings all the missing volumes as soon as an exhaustive general index will enable them to use the whole collection as they now use the tomes of Aquinas or the works of Alban Stolz.

The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann, Headmaster of St. Cuthbert's Grammar-School, Newcastle-on-Tyne. Vol. I. (in Two Parts) The Popes under the Lombard Rule: St. Gregory I. (the Great) to Leo III. 590—795. Part I. 590—657. London: Kegan Paul, Trench, Trübner & Co. St. Louis: B. Herder, 1902. (Price, net, \$3.)

This is, we believe, the first attempt at a complete history, in English dress, of the lives of the Popes in the early Middle Ages. Dr. Mann brings together, in interesting form, the results of the labors of the best writers on the subject in every language. He will stop where Pastor has begun. His work loses somewhat in comparison with Pastor's, for it is neither as full, nor based on such extended and original research. But it is reliable and interesting as far as it goes and no doubt will fill, when completed, a long-felt want in English Catholic literature. We heartily recommend this first volume to our readers.

MISCELLANY.

A Statement From the Philippine Centro Catolico.—The Centro Catolico (Catholic Centre party) of the Philippine Islands has issued a pathetic circular letter, in quaint English, to the hierarchy and clergy and to the Catholic press of the United States, for the text of which we are indebted to Rt. Rev. Bishop Richter of Grand Rapids. We quote a few noteworthy passages:

"The Spanish religious who have been the objects of so much persecution, evangelized our country, taught us the arts of agriculture, industry and commerce; they inspired in us the love of the liberal arts; they gave us an exquisite social and moral education, and sent us forward in the path of true progress and civilization in a quiet gentle manner. The whole world is witness to the fact that in three centuries we have passed from a state of savagery to one of a civilization which is the cause of envy in the breasts of all our Malay neighbors."

Of the enemies of the Friars the circular says: "Who are those who defame the religious, those who shout for the expulsion of these orders? They are Protestant sectarians, Freemasons, or members of societies condemned by the Church, they are impious persons, the sworn enemies of the Church. They are those who first rebelled against Spain and afterward against the United States, and those who without public sincerity or private conscience make echo of ideals they do not profess, and who spread abroad stories of disorders which never existed, and never will exist in the religious orders. They are traitors to three flags and adulators to three sovereignties against which they plotted whilst they kissed the feet of their governors. They are the insurgents against Spain and America who formerly lived by political and armed pillage and who to-day, thanks to the iniquitous favoritism on the part of the one and the villainous servility on the part of the other, enjoy the benefits of municipal and provincial salaries. They compose, in a word, a hungry crowd of political factionists, engendered, suckled and favored contrary to all justice by a few politicians unworthy of the name of Americans."

"The direct aim of those who demand the expulsion of the friars is double; first they would throw off all bridle of religion, remove all presential testimony to certain inhumanities and scandalous proceedings and facts. And thus they could commit all kinds of iniquities upon this poor people which, numbering some eight millions to-day, would in their hands be reduced in ten years to a single million or less of miserable unfortunate creatures. In the second place they aim to despoil the Church and its institutions of their property and estate, that they may fatten themselves like birds of prey, to rob the sacred images and despoil the altars of their sacred vessels, polluting the house of God and turning it into a meeting house for discordant mobs of political schemers and agitators."

"And let it be well understood that these much talked of estates possess better titles of property, and comply with all the requirements of the law, both canonical and civil, better than any other landed property possessed by Filipinos or foreigners in the Archipelago."

"Nor are these estates in their extension and value, what is claimed by the enemies of their religious owners who justly possess them. Taken altogether they are less in their extent than Rhode Island as compared to the vast superficies of your immense country. They were purchased for small amounts because land formerly was, and is even now, so abundant that the Spanish government and private owners almost gave it away.

"These famous and coveted estates were in the hands of their religious owners a grand practical school of agricultural economy, in which natives and foreigners might learn all that might be accomplished by a just and prudent administration, in carrying out large enterprises. If all had imitated the religious in the moderation of the rents asked, and in the paternal treatment of their tenants, in charity in years of scarcity and justice in those of abundance, in prudent expenses and rewards of the masters, to-day the fertile forests and desert valleys of the Philippines would be converted into model farms and into lively settlements. It is obvious that the pueblos in which these estates existed were among the largest, richest and happiest in the country.

"With these estates, from which they received about 3½ per cent. of their value, the religious were enabled to attend to the expenses of their seminaries, to the work of the missions conducted by them in China and Tung-kin, to the needs of public worship, to the erection of schools and charitable institutions, and to an endless number of public and private alms, and, at times, to the alleviation of the strained condition of the public treasuries of the provinces and the municipalities. These estates are to-day in the possession of foreign companies, Belgian, French, and English, who comply with all the requirements of the laws that be, and are in as just and pacific a possession of their lands as are other companies, Filipino, Spanish, or American of theirs."

Catholic Winter Schools.—A zealous pastor writes to THE REVIEW: "Some years ago you used to go for sisters and others who sold school supplies to their pupils. The enclosed clipping from our home paper gives the methods followed here for a number of years." [The clipping says that in the school in question books, etc., may be had from the teachers, the net profits being applied to enlarging the already excellent museum and for school supplies generally. "By this means," adds the report, "it has been possible to make St. X school of Y the best equipped in Z, not excepting State schools of the same grade."]

Our correspondent adds:

"For a number of years I have had on the brain winter schools for our young men who for some reason or other can not attend college for a whole year at the time, and a year ago, at our last State Katholikentag, pushed through a resolution favoring such winter schools at our colleges. St. John's University of Minnesota was induced to open one at once—and with good success. Lately St. Francis Solanus College, at Quincy, Ill., has decided to open a winter school in a few weeks. The Pio Nono of St. Francis promises to follow suit next year."

We are glad to hear of the opening of some more winter schools

by our Catholic colleges. There are many Catholic young men in nearly every American city, and the country as well, who are anxious to increase their knowledge and to train themselves for a useful career in life, but who can not make use of the opportunities offered by our Catholic colleges in their regular courses for lack of time and means, and hence either go to swell the mass of the uneducated and incompetent, or expose themselves to great intellectual and moral dangers in our business colleges, which an eminent Catholic educator of many years' experience recently told us he considered as more dangerous to many of our boys than even the "nonsectarian" public schools.

We trust that the Catholic colleges which have generously undertaken to combat this evil by offering Catholic young men a good winter course at a very moderate price, will receive the encouragement and support which their zeal and spirit of self-sacrifice deserve.

NOTE-BOOK.

Our friend Charles J. O'Malley has resigned the associate editorship of the *Catholic Telegraph* of Cincinnati to become editor of the *Chicago New World*. While we wish him from all our heart the full measure of success his extraordinary literary ability and untiring industry deserve, we fear he will find the editorial management of an official organ (such the *New World* claims to be for the Archdiocese and the Province of Chicago) the toughest and most ungrateful of all the jobs he has yet undertaken in his journalistic career, which has been one long period of storm and stress since its inception.

In his salutatory (*New World*, No. 8) Mr. O'Malley promises "to tell the truth as he sees it, without fear," and intimates that he does not lack courage. While the knowing ones hold the bag ready for his sinciput, we bid him godspeed and trust he will fight to the last ditch. The Catholic press needs nothing so sorely in America as editors who fearlessly tell the truth and stand by their honest convictions no matter what the consequences may be.

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Our excellent contemporary the *Northwest Review* of Winnipeg, quotes Archbishop Langevin as saying that the Manitoba school question is not yet settled. "The new order of things"—these are his words—"is perhaps somewhat of an improvement, particularly as affecting the rural parishes; but when I say that in Winnipeg, in addition to supporting their own schools, the Catholics have to pay some \$10,000 annually in taxes for the support of public schools, the injustice will be apparent. Our people are doing their best to bear the burden, and schools are being maintained by the French, Irish, and Galician Catholics."

The Archbishop added that so long as they are denied their

rights, there will be unrest among the Catholics of Manitoba. It would appear that they are in the same plight as we are here in the States. But there is very little "unrest" apparent here. Instead of incessantly, *opportune, importune*, insisting on their rights, our people have acquiesced in the unjust state of affairs and gradually gone to sleep. Worse than that, a great many of them are sending their children to the godless public schools. It is a condition of affairs that augurs ill for the Catholic Church in this country.

SP SP SP

The St. Louis *Republic* last Monday contained an account of how a young American priest—we will not name him—managed to get a private audience with the Pope while on a visit in Rome. He was permitted to join a Spanish pilgrimage and obtruded himself upon the venerable Pontiff by elbowing his way through the guards and shouting that he was an American. The *Republic*, in one of the four sensational headlines it affixes to this highly important and sensational news item, says that this young priest "used his American tact." It's a fearful and wonderful thing, this "American tact," which leads even a clergyman to forget all ecclesiastical and social amenities and to make a boor of himself at the papal court.

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M. Probs has wisely refused to accept the challenge of the Superior of the Fathers at Lourdes, to demonstrate publicly his charge that the fountain of the grotto derives its water through pipes from the River Gave. He attempts to justify his cowardice by saying that such a demonstration would be useless, because the Fathers have had five months' time since the publication of his accusation to remove the fraud. If the Fathers have metamorphosed an artificial fountain into a real one, it would be as great a miracle as those which M. Probs derided.

SP SP SP

The Wittwen und Waisen Fond of the Centralverein, at its last annual convention, has again postponed the acceptance of a scientifically correct "scala" as proposed by the expert engaged for its preparation, and will continue for another year on the present unsafe basis. If during that year 1000 members will declare their willingness to accept the proposed new rates, then the secretary will be authorized to start a new company, as it were, and the other members will have the choice to join the new concern, or continue on the present plan. In the latter case it will mean a gradual increase of contributions by the members, or a corresponding decrease in benefits, and the chances are that the oldest members, who have paid the most, will find themselves in the end "frozen out" by their lack of ability to pay the enormous assessments. It is to be hoped that the secretary will succeed in starting the new company and getting all the members to join, since that will be the only way to save the society from a disgraceful ending.

